

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—Jesus Christ.

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### Miscellaneous.

FROM THE LIBERALIST.

#### PUNISHMENT AND FORGIVENESS.

[Continued from page 90.]

II. The doctrine of forgiveness. Neither Nature nor Scripture, is more replete with proofs that men ought to forgive each other, than both of them are, that God does forgive the sinner—were God a vindictive being, he would seek to avenge himself on the transgressors of his law. Hence, as we are all, transgressors of his law, we should feel the weight of his displeasure, manifested, and laid upon us, in the operation of all his works. And if, as some say, our sins are of an infinite nature, these infinite sins, together with the vindictive spirit of an infinite God, would combine to make us the subjects of infinite suffering. Hence, forgiveness could form no part of the Divine character; it could not operate on the human species. And, therefore, our lives would be a continued series of misery, without the least mixture of happiness or enjoyment. The fact then, that God is good and merciful to all, as the Scriptures declare, and that he sheds on all, the bounties of his munificent hand, affords direct and positive evidence that his forgiveness is as boundless and extensive as his love.

The objector, perhaps, may reply, though the sins of man be infinite, and the justice of the Divine Being vindictive, yet he displays his mercy to the sinner, in this world

and reserves his infinite punishment for the next. But we ask, does not justice, at all times, under like circumstances, make the same demands? And if she does, will not infinite sin, in this world, demand an infinite punishment here as well as in the world to come? And if so, and the justice of God is vindictive, why does it not make its demands, lay the sinner under its penalties, and, to punish him, make him infinitely wretched here? That such is not the case, is fair proof that no infinite sin exists; and consequently none but what can be forgiven. We view men as sinners, in two different points; one class, remain in the practice of iniquity, from the want of a knowledge of their duty to God and man, and of what constitutes the great good. Of this class were those, of whom it is said, they sat in darkness, in the region of the valley of the shadow of death. And, of whom it is said, "the times of this ignorance God winked at." It is by no means surprising, that such should be forgiven, because their's was a sin, originating, not so much from a determinate disposition to evil, as from ignorance, or good. We have, also, another class pointed out, of whom it is said, "They are enemies to God;" a class that do not choose evil, because they are in darkness, but who choose darkness rather than light, because their deeds are evil. Thereby resisting the force of truth, withstanding every salutary admonition, for the purpose of gratifying, to the greater extent, their wicked and vicious propensities. Such are those, who prefer darkness rather than light—error to truth—vice to virtue—evil to good. And who will not come to the light, lest their deeds be re-proved. This class, is considered, as being dead in trespasses and sins, alienated from the life of God, and enemies to him, by wicked works. Such, if any, we should suppose, would be excluded from the effects of the Divine clemency and forgiveness. But, is this the case? Examine for yourselves. Does not nature for them prepare the same means of support, as she does for others? For them, does the Sun rise and set, less frequently, and shine less brilliantly, than for others? Do they breathe an air, less pure, partake of food, less grateful to the palate, less nutritive, to the system? Do they behold a less number of stars in the firmament, less numerous or less glowing and beautiful colors in the rainbow? Is it what does the whole system of the universe of God, present to the friend of God, that is not extended to his enemy? Nothing.—What then then is the difference between them, in point of enjoyment? We reply, intellectual happiness on the one hand, as reward of virtue, intellectual misery on the other, as the punish-

ment of vice. For the reward of their hands shall be given them.

But amidst all his career of vice, of great blessings, the wicked man enjoys, are sure indications, infallible tokens, that these enemies shall be forgiven. And, in confirmation of this, many profess to be, many, no doubt are in this world. The Scriptures make it the imperious duty of the Christian, to forgive his enemies, and, that God forgives his, is just as certain, because it formed the only ground, on which our Savior rested the duty of his followers to do so. As we have proved the doctrine of Universal punishment, we shall now attempt to prove the doctrine of Universal forgiveness. You will here, permit me to note wherein my views differ from the common opinion. The common opinion is, that man repents and is forgiven, and, is consequently saved from punishment. My opinion is, that man is saved from sin, made acquainted with God, repents, and is forgiven—Therefore, "through Jesus Christ is preached" not the remission of punishment, but "the remission of sins." God has promised to forgive the sins of those that confess them—to pardon those that turn to him. The fulfilment of this promise, is, by Peter, made the test of God's faithfulness. For he says, "if we confess our sins, God is faithful to forgive us our sins." Therefore, if he should not forgive us, on confession, he would not be faithful. I do not expect, that all men will confess their sins, and experience the forgiveness of God, in this world.—But, as I cannot limit his nature, neither should I feel justified, in giving limits to the exercise of his attributes: or the operations of his grace; nor yet to circumscribe his faithfulness to any precise time; nor yet to suppose, he will change the mode of his government. I conclude, that if God withdraw his mercy from any, in the future world, he will be less merciful than he now is. If he withdraw his love from any, he will be less a God of love. This is plain, for if he withdraw his mercy from all he would have no mercy. Consequently, if he will withdraw his mercy from one half, he will be just half as merciful as he now is. This would effect a very important change in the Divine character. This change I cannot admit, because "he is God and changeth not." If therefore in this world, his love and mercy lead him to forgive the penitent sinner, which all admit; his love and mercy remaining the same, in principle and quantity, will lead to the same result. Therefore, the declaration, "If we confess our sins, God is faithful to forgive us our sins," will remain true while a sinner remains in the universe. And

when the Almighty ceases to be faithful and his attributes cease to be infinite. That all will confess to him, that all shall worship him, that all will render the glory, due to his name, are truths, so plainly stated, and so strongly insisted on, in many parts of holy Scriptures, that I need not detain you a moment for further proof. After having thus briefly brought forward and illustrated the doctrines of punishment and forgiveness, we arrive to the following conclusions, viz. 1. Punishment is awarded to every man, on the scale of strict and immutable justice, according to the wrong which he hath done. 2. As this sin or wrong is not a debt, but a crime, justice holds her demand against, and will execute the penalty on the person of the transgressor, alone. Consequently, that she will not, and cannot admit a substitute. 3. That any being that could suffer must suffer as a man, hence, the sufferings of Christ, though he died for all men, relieves no one from the punishment due to his transgressions; therefore, 4. Because all are sinners, and because there is no respect of persons with God, all must be punished for their sins. On the other hand, we have endeavoured to prove, 1. From the known benevolence of Deity. 2. From the infinitude of his attributes and the immutability of his nature and his character, that all, however wicked, will, hereafter, be forgiven—which we have also corroborated by scripture proof. We conclude then all men will be punished, all be forgiven. We will now proceed to inquire, 3. Into the manner, in which punishment and forgiveness operate on the same person, and, for the same act—On this particular, I shall be brief. People have run into a gross error on this subject, by supposing that punishment makes amends for the violation of a law; or that forgiveness, precludes punishment. For instance, you injure your friend—you confess it and he forgives you. Is not your anguish of mind, which in this case, is your punishment, and precludes forgiveness, as great as though he had not forgiven you? When you realize, that you have wantonly injured a good man, a true friend—On the other hand, suppose you should not seek forgiveness, though stung with guilt and remorse. Do you suppose this punishment would acquit you in the eyes of your friend, or that the time would ever arrive, when you would merit the forgiveness of your friend, merely, because you had been severely punished? It could not be, he would prove that you less deserved it; because, even under your sufferings, you refused to render him an act of justice and thus proved yourself still farther, ungrateful.—Precisely so with the sinner—Our sin against God, consists in the abuse of his goodness and the violation of his law. Our punishment is a sense of our ingratitude to him, and the knowledge of having violated those sacred obligations, which should ever bind us to the performance of our duties to God and man. Your own good sense will tell you, that the longer we refuse, under a sense of this guilt and condemnation, to con-

fess our sins, and ask forgiveness, the more sinful, we should become—Hence, punishment would not remove the necessity of forgiveness, and as punishment, comes before forgiveness, of course forgiveness would not exclude the punishment. A man burns his neighbor's house, and for so doing, is shut up ten years in prison: Does his punishment make amends to his neighbor, or the violated laws of his country? He still needs forgiveness, and how shall he obtain it? By confessing his fault, making all the restitution in his power, and becoming a better man. This and this only, entitles him to forgiveness, and which he needs, just as much after he has suffered the penalty as he did before.

So far is punishment from being incompatible with forgiveness, so far is one from being calculated to remove the necessity of the other, that punishment is awarded by the Almighty on the sinner, not merely as a requital for sin, but by giving him a knowledge of its character and consequences, to induce him to forsake it; confess his guilt, and seek forgiveness. In this way, and in this way only, can punishment become salutary and disciplinary. These few ideas will serve to explain the reasons why both these principles operate in the same case. And you will, now, inquire, whether this doctrine be scriptural.—For proof, I offer you first, the declaration of Moses, that God forgiveth transgression, iniquity and sin, and will by no means, clear the guilty. In this case the sinner must be punished and forgiven. Because, he that commits these offences must be guilty, yet, though God will not clear or acquit him, he forgives his offences. 2. I offer you the declaration of the Almighty, by the mouth of his prophet Isaiah, "Speak ye comfortably of Jerusalem, say unto her that her warfare is accomplished, that her iniquity is pardoned for she hath received at the Lord's hands double for all her sins." Here then we have a case of pardon, extended to the Jews, not to relieve them from a just punishment, but the very reason of which was that they had been punished severely for their sins, and had in consequence, reformed. What a comment are all these facts, on the doctrines of the day. Doctrines that teach, that, in order to obtain the favour and forgiveness of God, an innocent person, yea, horrid as the idea may, even God himself, must suffer and die, as a punishment for guilty men; as a substitute for us. Doctrines, whose adherents accuse us of giving unbounded licence to iniquity. But how stands the case? We suppose every man accountable and amenable to justice for his sins. They, that the believers in their doctrines, are relieved from such responsibility by a surety. We believe, according to the doctrine of the text, that every man that doeth wrong, shall be punished for his sins, on the scale of justice; they, that becoming believers, the punishment justly due to themselves, has fallen on another. Can any person fail of discerning, that if there be any danger to society from either of

these doctrines, that the danger must result from the system that allures the guilty sinner to its embraces, his soul black with the darkest crimes, with a fond expectation, of finding his iniquities all cancelled by the sufferings of another? and the long score of sin and guilt erased, by the hand of forgiveness, and set to the account of another? Reflect on the cruelties and enormities, that have been practised under the sanction of such doctrines, and satisfy yourselves. When our doctrine shall have produced One Hundred Thousandth part the evils, that theirs has, may God, in mercy to mankind, banish it to the shades of oblivion forever.

#### MISSIONARIES.

We have lately seen in the newspapers the amount of donations for the Foreign Missionary Society, and are exultingly told that \$100,000 have been given for this pious purpose within the year, and that one of our most liberal citizens has given \$25,000 to the Missionary fund. We are sorry for it—not that we deny the right of any man to ride his own hobby, or to spend his money in any way he pleases, but we conscientiously believe that the results are not commensurate with the cost. We have expenses, outfits, and annually salaries for Missionaries with their wives and families to India—to the Sandwich Islands, and the remote quarters of the globe. They have probably done some good; but is it equivalent to the expense? Have we not in our own country full employment for all these Missionaries and their vast fund?

Look at the vast sum raised in England and in this country, to convert the Jews, and observe the number of missionaries. Each convert cost \$1000, and there is not one worth purchasing at this rate. Our complaint is, that they mistake the nature and application of charity, altogether, as contained in the scriptures. Temporal charity, judiciously distributed, cannot fail of making religious converts. Go to our orphan asylums, widows' societies, and other benevolent institutions—go among the poor and miserable throughout our country—feed them, clothe them, keep them from the "peltings of the pitiless storm," and we shall do more substantial good than expending \$100,000 to fit our missionaries to the Sandwich Islands, or Nootka Sound.

N. Y. Eng.

#### RUM ANECDOTE.

To show in what estimation the primitive settlers of New England held the necessity and use of ardent spirits, the history of the first barrel of rum ever brought into Norwalk, Conn. is here subjoined. A packet master had returned from Boston, and it was noised abroad, that he had brought a barrel of rum. The civil authority, the select men, and principal inhabitants of the town came together and inquired if the thing was so. He assented.—They declared with one voice, "You shall never land on our shores! What! A whole BARREL of RUM! It will corrupt our morals and be our undoing.—Salem Observer.



**ADVICE TO THE YOUNG.**

If you would have esteem you must deserve it. You must cultivate your intellectual powers. You must read. If I were to give directions on this point, I should say, remember always that the Bible is the first and the best of books. The great Selden found more satisfaction in this, than in the whole of his immense library. The king of Sicily once said, "I hold my bible dearer than my kingdom.—If I must quit either, it should be my diadem." It was the opinion of the American statesman and orator, Mr. Ames, "That no man can be truly learned or eloquent, who does not study the Scriptures!" Much less can he be truly pious. Read some portion of the Bible then, daily, carefully, prayerfully. Read other valuable books as you have opportunity. In the choice of these, be guided by some judicious friend. Life is too short to be wasted upon books that are frivolous or licentious. Would time allow, I might add under this head, that to gain useful knowledge, you must sometimes associate with those who are wiser than yourself. The person with whom you converse and the subjects of your conversation are more important than you can well imagine. Finally, you must cultivate a habit of attention, of inquiry, of thinking. The reason there is so little sound knowledge among the mass of mankind, is, that there are ten readers, and a hundred talkers, to one thinker.

**INSTRUCTIVE TALE.**

We have seldom heard of a tale of humble life more instructive than that we are about to relate. We heard the substance of it related by a friend, and have taken the liberty to throw it into the present shape and lay it before our readers. It is a fine illustration of what Franklin so much insisted on, that Industry and Temperance are almost certain to lead to independence and comfort.

Thomas P——, at the age of 18, was by the death of his master, turned loose upon the world to gain a livelihood as a shoemaker.—He shouldered his *kit* and went from house to house making the farmer's leather, or mending his children's shoes.—At length a good old man, pleased with Tom's industrious and steady habits offered him a small building as a shop. Here Tom applied himself to work with persevering industry and untiring ardour. Earlier than the sun he was whistling over his work, and his hammer song was often heard until the "noon of night." He thus gained a good reputation, and some of this world's goods. He soon married a virtuous female—one whose kind disposition added new joys to his existence, and whose busy neatness rendered pleasant and comfortable their little tenement.—The time passed smoothly on—they were blessed with the smiling pledges of their affection, and in a few years Tom was the possessor of a neat little cottage and a piece of land. This they handsomely improved; and it was evidently the abode of plenty and felicity. But now Tom began to relax from his

strict habits, and would occasionally walk down to a tavern in the neighborhood. This soon became a habit—and the habit imperceptibly grew upon him, until to the grief of all who knew him, he became a constant loungee about the tavern and extremely dissipated. The inevitable consequence soon followed; he got in debt, and his creditors soon stripped him of all he had. His poor wife, used all her arts of persuasion to reclaim him; and she could not think of using him harshly, for she loved him even in his degradation, and he had always been kind to her. Many an earnest petition did she proffer to heaven for his reformation, and often did she endeavor to work upon his parental feeling. He often promised to reform, and was at last induced to stay from the tavern three days together; and his solicitous companion began to cherish hope of returning happiness. But he could endure it no longer—"Betsey," said he, as he rose from his work, "give me that decanter." These words pierced her very heart—and seemed to sound the knell of all her cherished hopes; but she could not disobey him. He went to the tavern, and after some persuasion he induced the landlord to fill the decanter; he returned and placed it in the window immediately before him, "for," said he, "I can face my enemy." With a resolution fixed upon overcoming his pernicious habits, he went earnestly to work—always having the decanter before him; but never touched it. Again he began to thrive—and in a few years he was once more the owner of his former delightful residence. His children grew up and are now respectable members of society. Old age came upon Tom, but he always kept the decanter in the window where he first put it; and often when his head was silvered over with age, he would refer to his decanter and laugh heartily at its singular effect; and he never permitted it to be removed from that window while he lived, nor was it until he had been consigned to his narrow home.

**NEW DECLARATION OF INDEPENDENCE.**

"When in the course of human events it becomes necessary for one people to dissolve the intemperate bonds which have connected them with another, and to assume the sober station to which the laws of nature and nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident:—That all men are created *sober*—that they are endowed by their Creator with certain unalienable rights—that among these are life, liberty, and the purity of *health*; that whenever any *habits* become destructive to these ends it is the right for people to alter them. Prudence indeed will dictate that *habits* long established should not be changed for light and transient causes and accordingly mankind are more disposed to suffer than to right themselves by al-

tering the habits to which they are accustomed. But when a long course of indulgence in luxury and intoxication evinces a design to reduce men to absolute *beastliness*, it is their duty to provide new *liquors* for their future security. The history of *Rum* is a history of repeated *revuls* and *inbriations*. To prove this let facts be substantiated to a candid world. It has called together men at places unusual and uncomfortable, and distant from the depository of their *family* records, for the sole purpose of reducing them into a compliance with *gill and half pint* measures; it has endeavored to prevent the population of the States; it has made Judges depend upon its excitement alone; it has erected a multitude of *grog shops*, and sent amongst us swarms of drones to eat our substance; it has kept amongst us in times of *temperance*; standing *distilleries*; in some cases it has rendered the military superior to the civil power—it has subjected us to a jurisdiction foreign; to our *constitutions*; it has cut off our respectability with all the world; it has imposed *imbecility* upon us without our consent; it has transported us *half seas over*, to be tried for pretended sobriety; it has taken away our appetites; and altered fundamentally our former *habits*; it has invested itself with power to rule us in all cases whatever; it has plundered our barns, ravaged our lands, burnt our throats, and destroyed the lives of our people; at this time large casks of foreign liquors are transported to complete the work of death, desolation or drunkenness, a thing totally unworthy a *civil liquor*; it has excited domestic broils amongst us, and has brought on us the merciless libertine, whose known rule of warfare is an undistinguished destruction of happiness among all conditions of people. A *liquor* which is thus marked by every act that can define a tyrant, is unfit to be the ruler of any people. Nor have we been wanting in attention to *Brandy* and *Whiskey*. We have warned them from time to time of attempts to extend an unwarrantable jurisdiction over us; but they too have been deaf to the voice of reason. We must therefore acquiesce in the necessity which announces our separation, and hold them as we hold all liquors—enemies in excess—in moderation friends."

**GET A TRADE.**

He who has a *Trade* has an estate. Franklin.

This is one of the many correct and judicious sayings of that truly great man, whose judgment of mankind was formed from experience and whose writings are held up to the admiration of the world. No better *maxims* of morals are to be found, or rules whereby if attended to, will eventually lead the unfortunate to repair their losses, overcome difficulties, and regain lost ground. The above is worthy of deep reflection, and speaks volumes itself. It speaks a language that is easily understood; and many are they, who will readily subscribe to its truth, who now are labouring in difficulty and distress, to procure the hard earned pittance for daily bread. Hap-

py would it be, (and how much misery avoided) if more of our youth were properly placed in situations congenial to their minds and genius, wherein they could learn the art of a mechanic. In this respect much judgment ought to be exercised, that a wrong turn be not given to the mind, but that a due regard be had to the natural bent of genius. To thwart this, is to destroy the pride and ambition, from which results disaffection and often ruin. Whatever the feelings of a parent may be for his child, his own experience will teach him the propriety of his son's having a calling that will one day render him independent—for certainly, that man is independent who is enabled after losses and ruin, to step forward and pursue a calling that enables him to support not only himself, but perhaps a family. I have seen the young man born to an affluent fortune, early apprenticed to a respectable and scientific mechanic to learn what is generally termed a trade. Although there was no apparent need of such a step, as the father was an independent man; still the old gentleman conceived that it was necessary, and often made the observation, "that he who has a trade has an estate." The young man duly served his time, and became a complete master of his trade, and this son had the happiness to contribute to the ease and support of his truly respectable parent in his old age—(who had lost through misfortune his immense property,) and while performing this pleasing, and sacred duty, his talents and industry raised him to an enviable situation in life.

## Telescope and Miscellany.

"Earnestly contend for the faith!"

PROVIDENCE, SATURDAY, NOV. 24, 1827.

### U. S. CIRCUIT COURT.

This Court commenced its session in this town on Thursday 15th instant. Present, Justices STORY and PITMAN.

The Providence Patriot and Columbian Phenix, of Saturday last, contains the following sketch, concerning the rejection of two witnesses that appeared upon the stand; and to which, Justice Story refused the oath.

"In the action of Trespass and Ejectment, of Wakefield vs. Ross, which was on trial on Friday, 16th inst. an objection was made to two of the witnesses, offered by one of the parties, on the ground of their disbelief in future rewards and punishments, and evidence was offered to prove this fact. With regard to one of the witnesses it was proved, that he disbelieved in the existence of a God entirely, and that there was no hereafter. With regard to the other, (the son of the former,) it was proved that he disbelieved in future rewards and punishments, which opinion he derived from Paine's Age of Reason. The Court very promptly decided, that both of the witnesses were incompetent, and refused to let them be sworn.

We do not remember that these points have ever been decided before in this State, although they have been in some others; but there can be no question as to the correctness of the decision. It can be demonstrated, we believe, that the "oath," usually administered in Courts of law, is all but nonsense, unless bottomed on a belief, not only of a future state, but of future rewards and punishments. It is the dealing of God in the future; not in the present state of man, that makes the oath so solemn and awfully binding; but if there is no fear or dread of future punishments, of what avail is the oath?—Will it be pretended that the "penalties of perjury," created by statute will be sufficient? It will not; experience tells us that the "fear of man" is but a trifling barrier against the commission of the crime of perjury, or any other of even greater magnitude."

It is expedient in the first place, to correct the statement here given. The writer says that one of the witnesses "disbelieved in the existence of a God entirely, and believed that there was no hereafter." He informs us that this was the Father of the other, who "disbelieved in future rewards and punishments, which opinion he derived from Paine's Age of Reason."

Two mistakes are here committed. 1. It was the SON, and not the FATHER, who was called an Atheist. It is undoubtedly true, that the young man is occasionally intemperate; and when intoxicated, has been heard to say that he did not believe in the existence of a God, or of a future state. 2. The Father of this man never disbelieved in the existence of a God, or of a future state: And although he has read Paine's Age of Reason, yet he believes in the Scriptures as containing a revelation from God, and publicly acknowledges his faith in that book, called the Bible. We have from his own mouth, the following statement of what transpired in relation to him, at court. At the instigation of an Attorney in the case, Judge Story asked this witness—"Do you believe in a future state of rewards and punishments?" The witness replied—"I am a Universalist, I believe in the restoration of all things." The Judge then remarked—"If you are a Universalist, you do not believe in future punishment." The witness replied—"I do not." The Judge then said to the witness—"You are rejected."

We have conversed with Messrs. JONES and SIMONS, Editors and Proprietors of the Patriot, who utterly disclaim the right of any Magistrate to reject a witness because he does not believe in future punishment. How that article came to be admitted under the Editorial Head, we must leave for them to explain, in the best manner they can, to satisfy their numerous patrons; who, we are sure, will not be much disposed to countenance such an unwarrantable infraction of their civil rights and their religious liberties, as citizens of the free State of Rhode-Island. As for the Judge, who can deliberately reject a wit-

ness because he did not believe in future punishment, we look upon him in no other light than that of a wilful persecutor, wholly unworthy the confidence of the public or the honourable station which he holds. For the man who would deprive a citizen of these States of the civil privilege of giving in his testimony, because his religious creed did not square with that of the court, would not, we are persuaded, hesitate to deprive him of his estate, and even of life, if he possessed the power to decide his fate. But is Judge Story so astonishingly ignorant of the CONSTITUTION of the UNITED STATES, and of the BILL of RIGHTS of the State of Rhode-Island, as to think himself authorized to reject a witness, merely on account of his religious belief? If so, it is high time that he was removed from office.—If he is acquainted with the Constitution of the U. S. and the Bill of Rights of this State, he is perfectly aware that he has grossly violated both, and therefore ought to be impeached for mal-administration. A Judge has no excuse for being ignorant of the Constitution and laws, and therefore cannot justify himself by calling such an outrage on the rights of a citizen, an error of judgment.—He should know the extent of his authority, and never be suffered to exceed his powers. This Justice, if we mistake not, a short time since, figured at a public meeting in Boston, where he raised his warning voice against every encroachment upon the civil and religious liberties of the citizens, by an ecclesiastical domination—And has he so far forgotten the dignified and patriotic sentiments which he there expressed, as to come to the State of Rhode-Island, a few weeks after, and here practice what he there condemned! It is in vain for the Editor of the Journal to tell the public that he understood the ground of the disqualification of this witness to be, that he disbelieved in the existence of a God. The witness himself has declared to us the facts as we have here stated; and this witness is a credible and respectable man: Nor is he alone in this statement—Others who were present, understood the facts to be precisely the same: And further; the writer in the Patriot is presumed to have had as good an opportunity for knowing the ground of his rejection, as the Editor of the Journal; and he states the reason to be, that the witness did not believe in future rewards and punishments. This point, therefore, we consider to be fairly settled. Here we pause; and ask—Are the citizens of Rhode-Island to bow their necks to the ecclesiastical yoke, which Judge Story has attempted to impose upon them? Will they permit him to dictate to them a religious creed? Will they tamely submit their Bill of Rights to be thus trampled upon? Shall they now be told, that they must relinquish the invaluable legacy, left to them and their posterity, by ROGER WILLIAMS and his persecuted Associates, to gratify what appears to us, the minion of an ECCLESIASTICAL HIERARCHY? The thought is too de-



grading to Freemen—Let not the unhallowed attempt to demolish the *Fair Temple* of our religious freedom be registered in the archives of RHODE-ISLAND.

To the Clerk of the Circuit Court.

MR. COWELL,

Sir—Serious suspicion rests on you, as being the author of the article which appeared in the Patriot of Saturday, 17th instant, headed "U. S. CIRCUIT COURT." We would gladly exonerate you as a citizen of Rhode-Island, from this stain, were it in our power: But we must confess that the evidence in the case is too strong to be resisted by us. We have asked the Editors and Proprietors of the Patriot to inform us who the writer was, but they refuse to give his name:—We have asked them if they would exonerate you; and although they were informed that you were strongly suspected of being the writer, yet they would not deny the fact. Further—you have been heard to advocate the sentiments of that article, and that too, in the very language of the article itself. These facts have led us to believe that you were the author; and this we find to be the general opinion.

Now, Sir, if you are not the author, we entreat you, for your own good, and for the good opinion we wish, in common with your fellow-citizens, to entertain of you, to come out and deny the authorship. If you are not disposed to do this, we must consider that you tacitly acknowledge the fact. And are you willing that the public, who have placed confidence in your oath and integrity to support the *Bill of Rights*, should designate you as the man who advocates their violation in direct terms? The thought is so painfully perplexing, that we would gladly bury it in oblivion. Had you have been of trans-atlantic origin, an ungrateful pensioner upon the generous bounty of a free people for near half a century; a hot-headed, temporizing religionist; a bigot with ninety-nine per cent more spite than piety; you might have been expected to be found an advocate for the prostration of our religious liberties: But such a course of conduct has not been expected from a native-born citizen, and we earnestly hope that the example may never be copied as a precedent.

Our columns shall be most cheerfully devoted to your service, in case you wish to exonerate yourself from the suspicion which we have mentioned, or to retract the sentiment contained in the article above noticed.

With sentiments of unmingled good will, we remain devoted to the principles of civil and religious FREEDOM.

N. B. We shall in a future number, reason with Mr. C. upon the principles attempted to be defended by the article in the Patriot.

Affectation in any part of our carriage is lighting up a candle to our defects, and never fails to make us be taken notice of, either as wanting sense or wanting sincerity.

FOR THE TELESCOPE AND MISCELLANY.

### REMARKS

ON A SERMON BY REV. MR. WILCOX.

MR. EDITOR.—

I observed that the "National Preacher" for July, 1-27, contains a Sermon from the late Mr. Wilcox, of Con. on the unreasonableness, and danger of *indiscision*. On page 21. is the following;

"And if in this dark world of woe, any forlorn wretch will be stung to the heart with a keener feeling of anguish, than all others, will it not be the man who on earth came nearest to the kingdom of heaven—and then lose it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed—the oft repeated proffers of salvation here slighted; and as he lifts his weeping eyes to that world of glory, above; Oh! with what bitterness of spirit—with what sinking and dying of the heart within him, will he exclaim, 'time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptable inheritance;—I did but just miss the path to those realms of light and life, everlasting;—just fail of being one, in that happy company, around the throne of God; I had my hand almost upon a crown, like one of theirs; a little more, and now, instead of wailing here among the lost, I had been singing there among the redeemed.' Oh! that little more!—it will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit must be damnation enough, without the everlasting recollection of having plunged, from the threshold of heaven!"

After reading the above, the following thoughts occurred to mind: are such ideas consistent with scripture and the benevolence of God? Do the oracles of God, furnish us with any account of any persons, who had been "nigh heirs of an incorruptable inheritance, but have failed and must sink forever in the bottomless pit, for want of one decisive step? I presume they teach no such sentiment; but they unequivocally declare, the reverse, that God is good to all, and that he delighteth not in the death of the sinner, that he will not cast off forever, and that he delighteth in mercy. Now, does not Mr. W. attribute a character to the Father of mercies, which would disgrace a finite being? Where is there an earthly Father, who possesses the least spark of humanity, who would not afford some assistance to a child who had unfortunately plunged himself into such an abyss of misery? There is none so vile on earth. And shall we blaspheme the character of God by attributing to him, conduct, which would disgrace a human being! Hear the language of Christ; "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?"

Again, Mr. W. conveys an idea, that they, who on earth, came nearest the kingdom of heaven, will, in the "dark world wo," be stung

with a keener feeling of anguish, than all others." Is this rewarding men according to their works? Is it wholesome doctrine? No. it is unscriptural and licentious! Such sentiments are an opening to the floodgates of iniquity. And furthermore, as Mr. W. was a rank Calvinist, I ask, was there not a degree of sophistry used in the above quotation? For, according to Calvinism, the destinies of all men were unalterably fixed before the creation; and was it not sophistry and a presumption upon the credulity of his readers, to assert or intimate that reprobates (of course) might come near to the kingdom of heaven, and yet lose it, only, "for want of one decisive step?"—that, they do but fail of being in the happy company, around the throne of God? when he believed that all are, or forever will be lost;—were *reprobates*, by the unalterable decree of the Almighty, from eternity? Oh! tell it not in Gath! According to Mr. W. *calvinistic reprobates*, will reap a great benefit from a knowledge of the system, for as they will know they could not have altered the decrees of God, they will not, "in that dark world of wo," be stung to the heart with so "keen an anguish" as others, and need not exclaim, "time was, when (we) bid fair for a seat in yonder region, (we) did but just miss," &c. Besides this, another inconsistency presents itself; viz. those that die ignorant of the calvinistic gospel, are considered by them far *less criminal* than other reprobates. But according to Mr. W. their state is infinitely worse, as they may be "stung with a keener anguish," of thinking, that they could in time have altered their condition, and instead of "wailing in the dark world of wo," might have been "singing among the redeemed."

Again, the Calvinists affirm, that the *reprobate* hate God and all good, and that their employment in a future state, will be, to blaspheme and curse God, and one another. If this be true, can it be said, that they desire to join that happy company around the throne of God, and to be singing, there, with the redeemed? I confess, I cannot understand the use, or propriety of such discourses.—But as the clock, has announced the hour of retirement, I will withdraw, before another, and yet another absurdity, presents itself to view.

Carver, 1827.

J. M\*\*\*\*.

FOR THE TELESCOPE AND MISCELLANY.

### RESURRECTION.

"This mortal must put on immortality, and this corruptible must put on incorruption." CORINTHIANS.

A promise like this is amply sufficient to enable us to bear the evils of the present state of existence, and to fill us with expectations of perfect happiness in that which is to come. It is a promise, which the ancients had not.—It came by the great founder of our religion.—The ancient heathen world were grossly ignorant of the future state of man. Some of them imagined it to be a state of sensual pleasure, where they would experience the same gross pleasures

that belong to this life. They imagined, that drinking, eating and all the other pleasures of sense, would employ the whole of eternity: of this class, were the Epicureans. But there were some others, who thought, that the soul was a distinct substance to the body, and would subsist after its annihilation. Of this class, however, the number was very small. The greatest part of the  $\pi$ , were lost and bewildered in a vortex of opinions and fantastical conceits, which would puzzle the most comprehensive genius to disentangle and arrange. By some, the soul or mind of man was thought to be a subtle air, composed of atoms, or primitive corpuscles. Others hold, that it was a flume, or portion of heavenly lights. Of the former opinion were the Epicureans; of the latter, the Stoics. And, in addition to these, there were Peripatetics, Platonics, Cynics, and Sceptics, whose different opinions it were vain to insist upon. From these different and distracting opinions, it may easily be imagined what impenetrable darkness pervaded the minds of men on this momentous subjects, before the birth of the Saviour of mankind.—Sects of philosophers arose, one after another all teaching different things relative to the immortality of the soul. Some were strenuous in the belief of it; whilst others considered the doctrine as mere enthusiasm. The Scriptures say, that the Pharisees were of the former class. But, of the Sadducees, it is said, that they did not hold to a resurrection from the dead.

In this dark night of ignorance and superstition, the glorious star of Bethlehem made its appearance! The blessed Jesus is born in Bethlehem in Judea! The angels from heaven chaunt the glorious song of "Peace on earth, good will towards men"! The grateful tidings is heard of man's redemption from mortality and reception to the realms of bliss! The apostles go forth and spread the joyful tidings to earth's remotest bounds! The Christian Religion is disseminated in all countries! It is preached in all its simplicity, and the mental darkness that benighted the minds of men flees away before the powerful beams of the Sun of Righteousness! No more the world dispute on the subject of the immortality of the soul. No more Philosopher puzzle themselves in searching Creation for similitudes to image the transformation of the mortal into a celestial body. Man now no longer doubts the immortality of the soul, but looks upon it as "the anchor to the soul; entering into that within the veil whither the forerunner is for us entered"! Instead of repining at the departure of a relative from this state of existence, he comforts himself, with the joyful hope, that he has left a world of sorrow and afflictions, for the regions of endless felicity and perfection! O what a soul-ravishing reflection it is, that, when man is stretched on the thorny bed of pain, where no terestial good can comfort him, he can consider himself as preparing to take his flight to a state of immortal glory, and unutterable joy! Then, death loses its sting! Then,

the grave gives up its victory! "Then is brought to pass the saying, death is swallowed up in victory." O! death! where is thy sting? O! grave, where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be to God, that giveth us the victory, through Jesus Christ our Lord."

J. F. M.

## FOR THE TELESCOPE AND MISCELLANY,

## THUNDER STORMS.

"Throned on the lightning's rapid wings,  
In triumph rides the King of Kings,  
The astonished worlds adore."

Can there be any thing in the system of universal nature, more calculated to excite reverence and awe, the most profound in the breasts of the beings of our race, than when the great Divinity is passing before us, in all the grandeur and majesty of a storm of thunder? A mind, that is in a very small degree exercised with contemplating the works and ways of Jehovah, must sink into the lowest depths of humility and dependence, and exclaim, "What is man!" When the thunder rolls and the red lightnings flash all around him, he must reflect, he must consider, he must be satisfied, that with respect to himself he is as the worm of the dust, and nothing in comparison with Him who "rides on the whirlwind and directs the storm."

When we behold in awful grandeur the lightnings playing around us, and the thunder rolling in the dark expanse, the rain descending in torrents, who can but recognize the Almighty power of him, who in biblical language is "Good unto all and his tender mercies are over all his works."

When we behold the concave arch which is spread above us, and threatening clouds rolling to the vast expanse, all dressed in fire, and hear the roaring of the Thunder, which causes even the ponderous mountains tremblingly to own an Almighty, all pervading Power; it is then that man, the noblest of the Creator's works, will feel and own that there is a power above us, which will sometimes excite the deepest reverence and the most profound awe in the creatures he has made; it is then that the mind, which truly understands, in any good degree, the Divine character and government, is calm and composed amid the elements which seem to be at war with one another. He knows that an infinitely wise and good Being, as well as a most powerful one, guides and directs the vast machine of universal nature; and that "not a sparrow falls to the ground without his notice;" he knows that infinite wisdom and infinite goodness, united with unbounded power, will do all things well. That though storms and tempests sweep o'er the earth; that though the red lightning's flash may destroy his barns and houses; though his trees may be torn from the earth, and all nature rush in wild confusion; nay, though death should be the effects, he knows in whom he has trusted, and is always ready to acknowledge the wisdom and good

ness of the Creator's works and ways. His confidence is strong in the God of the whole earth and can say in truth, "though he slay me yet will I trust in him;" and with an inspired Apostle: though our own earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands eternal in the heavens. If he have not these views of the divine government, but believes in a Deity armed at times with vindictive vengeance, where is his safety. Can he have a strong confidence, and trust unwaveringly in all the works, and ways of God? Is he prepared for the trials and troubles and disappointments of life? Is he not exercised with fear and dread, when he contemplates the majesty of God? Does he not look forward with awful forebodings to a future state? If these things are so, should he not in the language of holy writ, be exhorted, "Acquaint now thyself with him and be at peace, thereby good shall come unto thee."—Then, when he shall have made himself acquainted with our Father and our friend, by a study of his works and his word he may say in the language of the pious Cowper:

"O, let us then at length be taught  
What we are still so slow to learn;  
That God is love and changes not,  
Nor knows the shadow of a turn."

BEREAN.

## FOR THE TELESCOPE AND MISCELLANY.

## SHORT SERMONS.—NO. 2.

"Judge not, that ye be not judged."

ST. MATT. vii. 1.

For if we judge or condemn others falsely, we adopt a rule by which we that do the same things, may be condemned ourselves; for no man liveth and sinneth not. In all cases which it seems difficult to decide, what course to pursue, or how to judge or conduct towards others, if that consult that most excellent of all maxims, given by our Saviour; to do to others as we would that they should do to us, we shall seldom find it difficult to determine, how to treat the most intricate cases, or how to mete out our measure of love and charity.—On the contrary, it will assist us to deal justly with all men, walk humbly with God, and even to bless our enemies if we should have any; and happy is that man, who has so conducted through life, so guarded his thoughts, and regulated his actions, as to be able, to reply to the injunction: love your enemies, I see no enemies in man, but feel alike the friend of all. When we are inclined to judge or condemn others, we should consider how much indulgence we should wish to receive in a like case, or in similar situations; and never measure the charity of our feelings, by pride, or selfishness; consider how much our afflictions, as well as those of the world, have been suggested, by injustice, and sinful indulgences; not loving our neighbours as ourselves.

But as we are all born imperfect, liable to sin, and therefore liable to go astray, and travel that mistaken path, which leads to death without the hope of eternal life; it must be desirable to every rational mind, to be delivered



from this fear and bondage; and we know that age and experience, qualify us to judge and act with more precision, it also teaches us that we should strive to check every evil propensity in ourselves and to act as becometh men who have received so great a share of christian instruction; preparing to meet all the changes of life, with fortitude and resignation; and particularly our great and last change with meekness, and christian compassion; the mind that is prepared for death, looks beyond the grave, in expectation of that heavenly pleasure, which his hopes assure him, will be his happy portion. There is another consideration in particular why we should prepare to die, because no one is perfectly prepared to live, who is not properly prepared to die; some may think this a painful task, but common observation with very little philosophy, assures us that it is the common lot of man, therefore, if we wish to live happily, prepare to die, and to depart in peace: those, whose hearts are renewed by grace, and refreshed by a view of the universal love of God, and whose minds are prepared to meet death as a medium through which they must pass to that eternal rest, to those expected joys in the kingdom of our redeemer, and thence to go no more out forever, can meet sorrow, sickness and death without repining and without the fear of rising in the resurrection, under the same condemnation, in which all those live, who do not see their salvation made sure, by the death and sufferings of Jesus Christ. The future is ever a subject of great anxiety and peculiar interest, because in it we expect to meet something new and interesting, perhaps it may be pleasure, perhaps disappointment and pain; but if we are satisfied that the love of God support us, and that by his grace manifested to the world in the character of our Saviour, we expect to live because he lives; to reign with him, and enjoy him forever; however grievous the present afflictions may be, and although his justice might condemn us, still we are informed, that he does not afflict willingly, nor grieve the children of men; but they are all sent for our profit, to wean us from the vain declarations, the wasting superfluities, and perplexing vanities of this transitory state; to induce us to turn our affections from earth to heaven, to him from whom cometh down every good and perfect gift; who gives us all things needful here, so richly to enjoy, and those richer hopes of eternal life, and everlasting happiness beyond the grave.

GULIELMUS.

#### FOR THE TELESCOPE AND MISCELLANY PROVIDENCE ASSOCIATION.

A meeting of Ministers and Delegates from Universalist Societies, assembled at the house of Br. David Pickering, on Tuesday, Nov. 20, 1827, for the purpose of forming an association, to be called the *Providence Association of Universalists*. They proceeded to organize in the following manner:

Appointed Rev. Br. Pickering, *Moderator*.

Br. Samuel W. Wheeler, *Clerk*.

United in prayer with Rev. Br. Killam.

Received certificates of the appointments of Delegates, from the Society in Providence, Brs. John Andrews and Samuel W. Wheeler. Attleborough, Brs. Asa Allen and Milton Holmes. North-Providence, Brs. Ephraim Miller and Charles C. Harrington.

Voted—That an Association be now formed, to be called the "*Providence Association of Universalists*;" on the plan proposed by the General Convention of Universalists, at their session Sept. 19 and 20, 1827, at Saratoga Springs, N. Y.

Voted—That Rev. Brs. Pickering, Killam and Cutler, be a Committee to draft a Constitution, for the government of this Association, and that they report at the next meeting thereof.

Voted—That this Association meet semi-annually, at such places as it may be adjourned to, on the third Wednesday of May and November, in each year.

Voted—That the Delegates of this Association from the different Societies be furnished by their several Clerks, with a certificate of their appointment, and also with the numbers belonging to their Churches and Societies, and a list of their officers.

Adjourned for the purpose of attending public worship.

Introductory Prayer—Br. D. Pickering.

Sermon—Br. R. L. Killam. Text—James i. 25. "*But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*"

Concluding Prayer—Br. S. Cutler.

Voted—That the Clerk of this Association invite by letter the Societies and Churches in Cumberland and Chepachet, R. I.; Bellingham, Wrentham, Milford and Medway, Mass.; the United Society of Woodstock, Ashford, and Pomfret; also, the Societies of Norwich, and Jewett's City, Con.; to be represented by Delegates at the next session of this Association.

Voted—That Br. D. Pickering accompany these minutes with a Circular Letter, and that the same be published in the *Christian Telescope and Universalist Miscellany*.

Voted—That this Association be adjourned to meet at Attleborough, Mass. on the third Wednesday of May, 1828.

After the vote for adjournment, the Council repaired to the place of public worship, where the following services were performed:

Introductory Prayer—Br. R. L. Killam.

Sermon, Br. S. Cutler. Text, St. Luke ii. 10. "*Fear not, for behold I bring you good tidings of great joy, which shall be to all people.*"

The Association was then closed with prayer by Br. D. Pickering.

Attest DAVID PICKERING, *Mod*.  
S. W. WHEELER, *Clerk*.

#### CIRCULAR.

*Brethren in the ministry, and Brethren of the faith of Universal grace and charity —*

We are happy in being able to bear to you, what we know will be welcome intelligence; that our meeting, though small in numbers, has been perfectly *harmonious, affectionate and sincere*. But one mind and one spirit has pervaded our Council; the spirit of *friendship, union and peace*. Our prospects are equal to what we have had reason to anticipate, from the infancy of our cause in this region. Universalists have become numerous in this region, within a few years; and it only requires the united exertions of the believers of God's Universal love and grace, to bring into a state of wholesome order, a large number of well-organized Societies. This desirable object, we hope, will soon be effected. And it is the earnest desire of this Association, that the Brethren would organize into Society, wherever a sufficient number can be found for that purpose. The principal objects of this Association, are to strengthen the bond of union and fellowship, to promote a friendly intercourse among brethren, and to extend the knowledge and belief of the gospel of Jesus Christ. This Association is to hold its semi-annual sessions in rotation, with the different Societies, which have, or may unite in its fellowship. It is therefore earnestly desired that those societies which are located within *forty miles* of Providence, should furnish delegates with proper credentials to represent them at our next meeting, in May, 1828—Also, that in all places where there are but a small number of Brethren, that they would form themselves into Societies, so as to be represented at our Association: as in that case they will be recognized and aided by the labours of the Association.

Our cause is prosperous and our encouragements are great. Brethren, "be strong in the Lord and in the power of his might." Let the fervent prayer of faith ascend from the consecrated altar of the heart, that God would bless and prosper his truth among us, extend the saving knowledge of his grace, subdue the prejudice and dissipate the darkness of the human mind. Let the encouraging language of the great Head of the church ("Fear not little flock, for it is your Father's good pleasure to give you the kingdom") strengthen our hearts, and animate us in the discharge of every duty; till the light and grace of the Gospel shall fill the whole earth with the knowledge of the Most High God, and all the ransomed of the Lord return to the Zion of peace.

Per order: D. PICKERING.

☞ Subscribers to the *Gospel Preacher*, are notified that the first No. of this work, will be ready for delivery on Wednesday next.—We regret the necessity we have been under, of postponing the work thus long, and shall endeavour hereafter, to have the Nos. issued on the first Wednesday of each month, regularly as proposed.

## Poetry.

## CLING NOT TO EARTH.

Cling not to earth—there's nothing there,  
However bright, however fair,  
But on its features still must wear  
The impress of mortality.

The voyager on the boundless deep,  
Within his barque may smile or sleep—  
But bear him on—he will not weep  
To leave its wild uncertainty.

Cling not to earth—as well we may  
Trust Asia's serpent's wanton play,  
That glitters only to betray.  
To death—or else to misery.

Dream not of Friendship—there may be  
A word, a smile, a grasp for thee—  
But wait till's hour of need, and see—  
But wonder not—their fallacy.

Thin's not of Beauty—like the rest,  
It bears a lustre on its crest—  
But short the time ere stands contest  
Its falsehood—or its frailty.

Then cling no more so fondly on  
The flowers of earth around the strown—  
They'll do awhile to sport upon,  
But not to love as fervently.

## WHAT IS LIFE.

What is life?—the wounded mind,  
The spirit broken and confin'd—  
The faded form; the soul's deep strie  
All fondly echo—what is Life?

What is life?—a broken chain,  
A weary road, a couch of pain;  
A few faded blessings, little prized.  
A thousand hopes, unrealized.

What is life?—a bank of flowers,  
Low drooping, and uncurled by showers,  
A winter's sun, whose quivering beam  
Sheds but a momentary gleam.

What is life?—a shower of tears,  
A short, short round of misspent years  
A dream that's broken ere its close,  
A battle scene mid hosts of foes.

What is life?—its tinsel'd toys,  
Are but the mock of real joys,  
A play, where gaudy groups are seen,  
And death presides to close the scene.

## Married.

In this town, on Sunday evening last, Mr. James D. Brown, to Miss Lydia T. Shaw, all of this town.  
On Monday evening last, Mr. Christian Benson, to Miss Maria Brotherton, both of this town.

On Thursday evening last, Mr. Benjamin Coxsens, Esq. to Miss Mary Dexter.—Also, Charles Jackson, Esq. to Miss Catharine Dexter, daughters of Samuel Dexter, Esq.

In Cumberland, on the 11th inst. by Rev. Mr. Cutler, Mr. Benjamin French, of Roxbury, Mass. to Miss Hannah Wheelock, formerly of Shrewsbury, Mass.

## Bd,

In this town, on Sunday evening last, Mr. Thomas Radcliffe, a native of England, aged 33.

In Seekonk, Mass. on the 10th inst. Mrs. Mary Ormsbee, wife of Mr. Abraham Ormsbee, and daughter of Mr. Charles Cushing, of Seekonk, in the 30th year of her age.

LOOK AT THIS.  
A BARGAIN—FOR PRINTERS.

The subscriber, being anxious to devote a greater portion of his time to the improvement and circulation of the *Christian Telescope*, *The Gospel Preacher*, and other publications, offers for sale ONE HALF of his Printing establishment, as it now stands; consisting of a *superior Washington Press*; a good assortment of BOOK AND JOB TYPE AND FLOWERS, comprising every kind of *modern and fashionable letter*, in general use; together with every necessary article of furniture, for the prosecution of the Printing business.

Also, one half of his interest in and to the *Christian Telescope and Universalist Miscellany*, and *The Gospel Preacher*; the former, with a patronage rising of *One Thousand Subscribers*; and the latter (the first No. of which is to be published the ensuing week) with an increasing list of 350 or 400 subscribers.

To any PRINTER, who may be disposed to purchase, and to interest himself in the circulation and improvement of the publications, the above is offered on extremely easy terms; the Printing materials, at cost, for CASH only, and the right to the publications for a small consideration, together with the entire control of the Printing Office.

Or, to any Printer disposed to purchase the whole of the Printing Office, exclusive of the publications, the subscriber will guarantee to afford *fifteen hundred dollars* worth of printing, per year, for five years, at fair prices.

Further information may be obtained, by addressing the subscriber, either personally or by letter, post-paid, at his Printing Office No. 7, North Main-Street, Providence, R. I.

JOHN S. GREENE.

Nov. 24.

## JUST PUBLISHED,

And for Sale at this Office, A Series of Letters, addressed to Rev. HOSHA BALLOU, of Boston; being a vindication of the Doctrine of A FUTURE RETRIBUTION, against the principal arguments used by him, Mr. BALLOU, and others. By CHARLES HUDSON, Pastor of a church in Westminster, Mass. Printed by D. Watson, Woodstock, Vt. 307 pages 8vo. Price \$1, bound and lettered.

## AN APPRENTICE.

WANTED immediately, at this office, a lad from 14 to 16 years of age, as an apprentice to the Printing Business; one who can read with tolerable facility, and is of steady habits, will meet with good encouragement.

Nov. 17.

## LAST NOTICE.

Subscribers who commenced with the 1st No. of the 3d Volume of this paper, and are now in arrears for the same, are requested to forward us the amount immediately. At the close of the last Volume, we distinctly notified all concerned, that at the close of 3 months, all accounts not paid, or that entire Volume, would be placed in the hands of suitable persons for collection. That time has nearly elapsed, and at its expiration subscribers must expect to settle their accounts with our collectors, as we shall in no case interfere, after they pass from our hands. We trust our motives will be duly appreciated, in taking this course, as we shall have then given *fifteen months* credit on the Volume, which is, at least, treble the time we are able to buy our materials on. The amount due from each delinquent subscriber for the whole of the 3d Volume, is \$2 50, which amount, if forwarded by mail, must be *post paid*, or the same will be deducted and receipts forwarded for the balance.

We wish to be distinctly understood, that this notice does not apply to any subscribers, who commenced after No. 1, of Vol. 3. Their accounts will not be placed in the hands of collectors until 15 months from the time they commenced. Nov. 10.

## PROPOSALS

FOR PUBLISHING AT PHILADELPHIA A NEW SERIES OF

## PLAIN TRUTH!

"Hear this, O ye that swallow up the needy, and make the poor of the land to fail."—BIBLE.

## PROSPECTUS.

The editors and publishers, believing the various religious combinations which are, and have been, entered into in our country, to be fraught with evils of the first magnitude—that *national preachers*, and *national societies* are both unscriptural and anti-American—inasmuch as they endanger our rights and privileges as a free people, and enable artful, ambitious, and designing men, to lay a foundation for the establishment of a NATIONAL HIERARCHY; which if not opposed, would at no distant period, establish a *national inquisition*—are induced to resume the publication of Plain Truth.

We make no pledges, knowing how little they would be valued; and will only say that while we have strength to wield a pen, we shall exert every nerve in defence of our free institutions.

The puling hypocrites, who, under the garb of sanctity, have clothed their backs, and filled their pockets, with the hard earnings of industrious poverty, will be exposed in all their naked depravity. The lone widow and orphan will be rescued from the happy claws of fanatics, who would fain devour them. And while on the one hand, we shall zealously defend *pure and undefiled religion*, we shall spare no pains to unmask and expose that *craftiest of all crafts, PRIEST-CRAFT*. The columns of Plain Truth will be open to all—influenced by none. All *sectarian controversies* will be carefully avoided. We shall devote our whole souls to the purpose of exposing the "pious frauds" and corruptions, of every sect and denomination. Our motto shall be "The truth, the whole truth, and nothing but the truth."

THE PUBLISHERS.

## NEW SUBSCRIBERS

CAN be accommodated with the back numbers of the present Volume, of this paper, in complete order, by making immediate application to the Publisher.